



I Am An Anarchist
Lucy Parsons

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Lucy E. Parsons

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I am an anarchist. I suppose you came here, the most of you, to see what a real, live anarchist looked like. I suppose some of you expected to see me with a bomb in one hand and a flaming torch in the other, but are disappointed in seeing neither. If such has been your ideas regarding an anarchist, you deserved to be disappointed. Anarchists are peaceable, law abiding people. What do anarchists mean when they speak of anarchy? Webster gives the term two definitions chaos and the state of being without political rule. We cling to the latter definition. Our enemies hold that we believe only in the former.

Do you wonder why there are anarchists in this country, in this great land of liberty, as you love to call it? Go to New York. Go through the byways and alleys of that great city. Count the myriads starving; count the multiplied thousands who are homeless; number those who work harder than slaves and live on less and have fewer comforts than the meanest slaves. You will be dumbfounded by your discoveries, you who have paid no attention to these poor, save as objects of charity and commiseration. They are not objects of charity, they are the victims of the rank injustice that permeates the system of government, and of political economy that holds sway from the Atlantic to the Pacific. Its oppression, the misery it causes, the wretchedness it gives birth to, are found to a greater extent in New York than elsewhere. In New York, where not many days ago two governments united in unveiling a statue of liberty, where a hundred bands played that hymn of liberty, 'The Marseillaise.' But almost its equal is found among the miners of the West, who dwell in squalor and wear rags, that the capitalists, who control the earth that should be free to all, may add still further to their millions! Oh, there are plenty of reasons for the existence of anarchists.

But in Chicago they do not think anarchists have any right to exist at all. They want to hang them there, lawfully or unlawfully. You have heard of a certain Haymarket meeting.' You have heard of a bomb. You have heard of arrests and of succeeding arrests effected by detectives. Those detectives! There is a set of men nay, beasts for you! Pinkerton detectives! They would do anything. I feel sure capitalists wanted a man to throw that bomb at the Haymarket meeting and have the anarchists blamed for it. Pinkerton could have accomplished it for him. You have heard a great deal about bombs. You have heard that the anarchists said lots about dynamite. You have been told that Lingg made bombs. He violated no law. Dynamite bombs can kill, can murder, so can Gatling guns. Suppose that bomb had been thrown by an anarchist. The constitution says there are certain inalienable rights, among which are a free press, free speech and free assemblage. The citizens of this great land are given by the constitution the right to repel the unlawful invasion of those rights. The meeting at Haymarket

square was a peaceable meeting. Suppose, when an anarchist saw the police arrive on the scene, with murder in their eyes, determined to break up that meeting, suppose he had thrown that bomb; he would have violated no law. That will be the verdict of your children. Had I been there, had I seen those murderous police approach, had I heard that insolent command to disperse, had I heard Fielden say, 'Captain, this is a peaceable meeting,' had I seen the liberties of my countrymen trodden under foot, I would have flung the bomb myself. I would have violated no law, but would have upheld the constitution.

If the anarchists had planned to destroy the city of Chicago and to massacre the police, why was it they had only two or three bombs in hand? Such was not their intention. It was a peaceable meeting. Carter Harrison, the mayor of Chicago, was there. He said it was a quiet meeting. He told Bonfield [Captain John Bonfield, Commander of Desplaines Police Station] to send the police to their different beats. I do not stand here to gloat over the murder of those policemen. I despise murder. But when a ball from the revolver of a policeman kills it is as much murder as when death results from a bomb.

The police rushed upon that meeting as it was about to disperse. Mr. Simonson talked to Bonfield about the meeting.' Bonfield said he wanted to do the anarchists up. Parsons went to the meeting. He took his wife, two ladies and his two children along. Toward the close of the meeting, he said, 'I believe it is going to rain. Let us adjourn to Zeph's hall.' Fielden said he was about through with his speech and would close it at once. The people were beginning to scatter about, a thousand of the more enthusiastic still lingered in spite of the rain. Parsons, and those who accompanied him started for home. They had gone as far as the Desplaines street police station when they saw the police start at a double quick. Parsons stopped to see what was the trouble. Those 200 policemen rushed on to do the anarchists up. Then we went on. I was in Zeph's hall when I heard that terrible detonation. It was heard around the world. Tyrants trembled and felt there was something wrong.

The discovery of dynamite and its use by anarchists is a repetition of history. When gun powder was discovered, the feudal system was at the height of its power. Its discovery and use made the middle classes. Its first discharge sounded the death knell of the feudal system. The bomb at Chicago sounded the downfall of the wage system of the nineteenth century. Why? Because I know no intelligent people will submit to despotism. The first means the diffusion of power. I tell no man to use it. But it was the achievement of science, not of anarchy, and would do for the masses. I suppose the press will say I belched forth treason. If I have violated any law, arrest me, give me a trial, and the proper punishment, but let the next anarchist that comes along ventilate his views without hindrance.

Well, the bomb exploded, the arrests were made and then came that great judicial farce, beginning on June 21. The jury was impaneled. Is there a Knight of Labor here? Then know that a Knight of Labor was not considered competent enough to serve on that jury. 'Are you a Knight of Labor?' 'Have you any sympathy with labor organizations?' were the questions asked each talisman. If an affirmative answer was given, the talisman was bounced. It was not are you a Mason, a Knight Templar? O, no! [Great applause.] I see you read the signs of the times by that expression. Hangman Gary, miscalled judge, ruled that if a man was prejudiced against the defendants, it did not incapacitate him for serving on the jury. For such a man, said Hangman Gary, would pay closer attention to the law and evidence and would be more apt to render a verdict for the defense. Is there a lawyer here? If there is he knows such a ruling is without precedent and contrary to all law, reason or common sense.

In the heat of patriotism the American citizen sometimes drops a tear for the nihilist of Russia. They say the nihilist can't get justice, that he is condemned without trial. How much more should he weep for his next door neighbor, the anarchist, who is given the form of trial under such a ruling.

There were 'squealers' introduced as witnesses for the prosecution. There were three of them. Each and every one was compelled to admit they had been purchased and intimidated by the prosecution. Yet Hangman Gary held their evidence as competent. It came out in the trial that the Haymarket meeting was the result of no plot, but was caused in this wise. The day before the wage slaves in McCormick's factory had struck for eight hours labor, McCormick, from his luxurious office, with one stroke of the pen by his idle, be ringed fingers, turned 4,000 men out of employment. Some gathered and stoned the factory. Therefore they were anarchists, said the press. But anarchists are not fools; only fools stone buildings. The police were sent out and they killed six wage slaves. You didn't know that. The capitalistic press kept it quiet, but it made a great fuss over the killing of some policemen. Then these crazy anarchists, as they are called, thought a meeting ought to be held to consider the killing of six brethren and to discuss the eight hour movement. The meeting was held. It was peaceable. When Bonfield ordered the police to charge those peaceable anarchists, he hauled down the American flag and should have been shot on the spot.

While the judicial farce was going on the red and black flags were brought into court, to prove that the anarchists threw the bomb. They were placed on the walls and hung there, awful specters before the jury. What does the black flag mean? When a cable gram says it was carried through the streets of a European city it means that the people are suffering—that the men are out of work, the women starving, the children barefooted. But, you say, that is in Europe. How about America? The Chicago Tribune said there were 30,000 men in that city with nothing to do. Another authority said there were

10,000 barefooted children in mid winter. The police said hundreds had no place to sleep or warm. Then President Cleveland issued his Thanksgiving proclamation and the anarchists formed in procession and carried the black flag to show that these thousands had nothing for which to return thanks. When the Board of Trade, that gambling den, was dedicated by means of a banquet, \$30 a plate, again the black flag was carried, to signify that there were thousands who couldn't enjoy a 2 cent meal.

But the red flag, the horrible red flag, what does that mean? Not that the streets should run with gore, but that the same red blood courses through the veins of the whole human race. * It meant the brotherhood of man. When the red flag floats over the world the idle shall be called to work. There will be an end of prostitution for women, of slavery for man, of hunger for children.

Liberty has been named anarchy. If this verdict is carried out it will be the death knell of America's liberty. You and your children will be slaves. You will have liberty if you can pay for it. If this verdict is carried out, place the flag of our country at half mast and write on every fold 'shame.' Let our flag be trailed in the dust. Let the children of workingmen place laurels to the brow of these modern heroes, for they committed no crime. Break the two fold yoke. Bread is freedom and freedom is bread.

Lucy E. Parsons was a leading figure in American anarchism and the radical labor movement. Born a slave near Waco, Texas, she married Albert R. Parsons who had become a white radical Republican after serving first as a Confederate soldier. In 1873 Albert and Lucy moved to Chicago in 1873 where they became involved in radical labor organizing. Thirteen years later she rose to national fame when she embarked on a speaking tour to raise money for her husband who was one of nine men tried and sentenced to be executed for "speaking in such a way as to inspire the bomber to violence" following the Haymarket Square Bombing which killed a Chicago policeman.

Lucy Parsons remained an activist after the execution of Albert and in 1892 founded the newspaper Freedom which addressed such issues as labor organizing, lynching and black peonage in the South. In 1905 Parsons became the only woman to address the founding convention of the Industrial Workers of the World (IWW). In the early 1930s Parsons joined in the defense of the Scottsboro Boys and Angelo Herndon. Parsons died accidentally in a house fire in 1942. The text of one of her speeches appeared in the Kansas City Journal, December 21, 1886. The speech is reprinted below.



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